MINUTES

—OF—

THE TWENTY-FOURTH SESSION

OF THE

COLD WATER

BAPTIST ASSOCIATION

HELD WITH THE

LEBANON BAPTIST CHURCH,

4TH DISTRICT, PANOLA COUNTY, MISS.,

OCTOBER 13TH, 14TH, 15TH AND 16TH, 1865.

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MEMPHIS:
PUBLIC LEDGER PRINT, 13 MADISON STREET.

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MINUTES

Of the Twenty-Fourth Session of the Cold Water Baptist Association, held with the Lebanon Baptist Church, Fourth District, Panola County, Miss., October 13th, 14th, 15th and 16th, 1865.

Delegates representing a portion of the churches composing the Cold Water Baptist Association met with the Lebanon Baptist Church, 4th District, Panola county, Miss., on Friday before the 3d Sunday in October, 1865, according to adjournment.

By appointment of last session the Introductory Sermon was preached by Elder John Harral. Text: Proverbs 3d chapter, 11th and 12th verses—"My son despise not the chastening of the Lord, neither be weary of his correction: For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."

Prayer and benediction by Elder James Dennis.

Dismissed an hour for refreshments.

EVENING.

Re-assembled. Moderation. Elder C. B. Young and Clerk, W. Ovid Mabry present.

Opened with a hymn of praise and the offering of prayer by Elder W. A. Anthony.

Letters from the churches were then called for, read and the delegates names enrolled. [See statistical table.] Brethren Elder J. Harral and H. Dockery performed the duty of reading clerks.

The Association was then constitutionally organized by electing Elder Jas. Dennis Moderator, and W. Ovid Mabry Clerk. Brethren Elders J. J. Sawyer and J. B. Banny acted as tellers.

The Moderator, upon taking his seat, addressed some pertinent remarks to the body, then announced it ready for regular business.

Called for petitionary letters, whereupon one was received from Bynum Creek Church, formerly a member of Panola Association. The Association satisfied of her orthodoxy, on motion, she was received; the right hand of fellowship extended to her delegate by the Moderator; his name enrolled, and he invited to a participation in all the deliberations.

On motion, visiting Baptist brethren of the ministry were invited to seats, and to the customary privileges. Accepted by Elder J. J. Sawyer, member of Chickasaw Association.

The following committees were appointed:

To Arrange Preaching: Brethren Elder C. B. Young, A. Pasley and J. D. Farley.

To Arrange the Order of Business: Elders W. A. Anthony, M. H. Kenfroe and Brother J. Q. Sandidge. On motion, the Moderator and Clerk were added.

The Moderator, appointed by the Board of Trustees of the Orphan's Home, of the State of Mississippi, located at Landerdale Springs, Landerdale county, to represent the interest of the I[illegible]

interesting manner. He was followed by Bro. H. Dockery in some able and well received remarks of the same character, and at his instance the following resolution was adopted:

Resolved, That we heartily approve of the objects and designs of the Orphan's Home of the State of Mississippi.

On motion, adjourned to 9 o'clock Saturday morning. Prayer by Elder J. J. Sawyer. Benediction by the Moderator.

SATURDAY MORNING, 9 o'clock.

Met according to adjournment.

The exercises were opened by singing a hymn of praise, and prayer by the Moderator.

Called for report on the order of business. Committee through its Chairman, Elder W. A. Anthony, reported, which after some amendment, was adopted as follows:

ORDER OF BUSINESS.

Your Committee appointed to arrange the Order of Business for the action of the Association offer the following report:

1. Call the roll of delegates and mark absentees.
2. Read the Constitution and Rules of Decorum of the Association.
3. Call for messengers from corresponding bodies.
4. Call for reports of messengers appointed to corresponding bodies.
5. Appoint messengers to corresponding bodies.
6. Appoint a Financial Committee.
7. Appoint an Obituary Committee.
8. Call for reports of Standing Committees.
9. Call for the sense of the Association in regard to reviving Domestic Missions within the bounds of the Association.
10. Call for Treasurer's report.
11. Appoint a Treasurer.
12. Call for reports of District Agents to organize Sabbath Schools.
13. Appoint a Committee to write Corresponding Letter.
14. Appoint Standing Committees.
15. Call for report of Standing Obituary Committee.
16. Call for report of Committee to write Corresponding Letter.
17. Call for the decision of the churches in regard to publishing a history of the Association, etc.
18. Call for report of General Agent of Army Missions.
19. Call for report of Financial Committee.
20. Appoint a place for the next Session of the Association.
21. Appoint a minister and alternate to preach the Introductory Sermon.
22. Call for resolutions.

All of which is respectfully submitted.

W. A. ANTHONY, Chairman.

The roll was then called, and absentees marked.

Reviewed the call for petitionary letters, whereupon letters were received from Antioch, Clear Creek and Enon Churches, formerly members of Panola Association. They were received, the right hand of fellowship extended to their delegates by the Moderator, on behalf of the Association, invited to all the privileges of the body, and their names enrolled.

The Constitution and Rules of Decorum were read.

Called for correspondence from corresponding bodies. No response.

On motion, Bro. Henderson Owen was recognized as a messenger from Big Hatchie Association and cordially invited to the customary privileges.

Called for reports of messengers to corresponding bodies. Elder H. J. Smith reported attendance to Panola Association.

Appointed messengers to corresponding bodies as follows, to-wit:

To the Baptist State Convention—Elders C. B. Young and J. W. Lipsey.

To Big Hatchie Association—Elders Moderator J. Harral, W. A. Anthony, Brethren J. J. Milam, T. H. Smith, W. Haynes and W. H. Gant.

To Chickasaw Association—Elders W. A. Anthony, T. R. Williams, W. Dupuy, Brethren T. H. Smith and A. Pasley.

On motion, renewed correspondence with Yallobusha Association, and Brethren Elders H. J. Smith, R. G. Hewlet, J. Harral and Bro. T. H. Smith were appointed messengers.

Renewed the invitation to seats and usual privileges to visiting Baptist brethren of the ministry. Accepted by Elder A. C. Caperton, member of Yallobusha Association.

Appointed brethren R. T. Sanders, A. Pasley and M. A. Thornton Financial Committee.

On motion, the Standing Obituary Committee, viz: Elders W. A. Anthony, J. W. Lipsey and Bro. R. T. Sanders, was continued.

Called for reports of Standing Committees as follows:

On Sabbath Schools—Committee, Elder W. A. Anthony, having no report was excused for satisfactory reasons assigned.

On Prayer Meetings—Committee reported. The report was received and pending a motion for its adoption some remarks of interest were made by Elder A. C. Caperton, after which it was adopted. [See appendix A.]

By appointment of last session the 11 o'clock sermon was then preached by Elder J. W. Lipsey on the Bible Cause Text: Psalms 119th chapter and 108th verse—"Thy word is a lamp unto my feet, and a light to my path."

Prayer by Elder Jobe Harral.

Dismissed for refreshments till 1 o'clock.

Benediction by the Moderator.

Evening Session.

Met at the appointed time.

The exercises were opened by singing.

Called for report on Religious Institution of Colored Population. Committee not ready, time was given till Monday morning.

On Temperance—Committee absent.

On the Bible Cause—Committee reported. Report received, and after some remarks upon it by Elder A. C. Carperton, adopted. [See appendix B.]

On Ministerial Education—Committee reported. Report received, and after some approving remarks of much interest by Elders C. B. Young and Jobe Harral, adopted. [See appendix C.]

The 9th item of business being under consideration, the following resolution, offered by Elder Jobe Harral, was adopted.

Resolved, That the Association appoint an Executive Board, and the Board employ a Missionary to labor within its bounds to both races, selecting the places most destitute of preaching, if such Missionary will depend for his support on public and private contributions, together with such sums as the churches will contribute and send up at our next annual meeting.

On motion, of Elder R. G. Hewlet, for the appointment of five members as an Executive Committee to co-operate with the Executive Board in its domestic labors, to be chosen from one or more of the central churches, Brethren Elders C. B. Young, S. G. Stewart and H. P. Burrel of Union Church, J. D. Farley and

D. R. Wall, of Lebanon Church, were appointed. Elder C. B. Young was made chairman of said committee. Appointed the following named brethren the

EXECUTIVE BOARD.

Brethren Drs. M. E. Parks and J. L. Mabry, A. J. Dickson, R. A. Moore, L. Farrar, D. H. Ragsdale, A. J. Smith, A. W. Lowe, J. B. Annour, A. Pasley, G. W. Pase, R. Wilson, A. M. Dodson, J. W. C. Forte, M. A. Thornton, W. A. Jones, J. W. Echols, W. Durham, J. Q. Sandidge, W. Powel, J. C. Droke, P. P. Sladen, J. L. Walton, S. Turner, H. Burt, R. Fowler, J. S. Collins and Elder N. L. Wilson

On motion the regular order of business was suspended, in order for the Obituary Committee to report. Elder J. W. Lipsey, on behalf of the Committee, reported. The report was received, but a motion having prevailed to adjourn to 9 o'clock Monday morning, it was not disposed of.

Granted leave of absence to brethren Elder J. W. Lipsey, J. Q. Sandidge, M. A. Thornton and W. Powel.

Prayer by Elder A. C. Carperton.

Benediction by the Moderator.

MONDAY MORNING, half-past 8 o'clock.

Met and spent a half hour in devotional exercises, conducted by Elder W. A. Anthony, during which fervent prayers were offered by brethren M. Granberry and T. H. Smith.

The body was called to order.

The Obituary Report was then called up, and on motion of Elder C. B. Young, ordered to be filed among the papers of the Association.

Called for report on Religious Instruction of Colored Population. Committee reported. Report received, slightly amended, and having elicited remarks of approval from Elders A. C. Caperton, W. A. Anthony, J. Harral, H. J. Smith, C. B. Young and Moderator, and Brethren H. Owen and F. Mosely, urging the importance of an increase of energy and effort on our part, in the moral and christian elevation of this people, was adopted. [See Appendix D.]

Committee on Temperance reported. Report received, and eliciting an interesting discussion, participated in by Elder C. B. Young and Bro. Dr. E. M. Parks to the time of refreshments.

On motion, adjourned one hour

EVENING SESSION.

Met according to adjournment.

Opened business by singing a hymn of praise.

The report on Temperance was then called up, and adopted without further discussion. [See appendix E.]

Treasurer reported. Report adopted. [See appendix F.]

Appointed the Clerk and Treasurer for the next associational year.

Called for reports of District Agents to organize Sabbath Schools. No reports.

On motion, the same District Agents were continued in that department of labor, viz: for the

1st. District—Elder Jobe Harral.
2nd. District—Bro. Robert Wilson.
3d. District—Elder John Richardson.
4th. District—Bro. D. R. Wall.

Appointed the Clerk to write Letter of Correspondence at a future time.

STANDING COMMITTEES.

The following were appointed to write on the following subjects.

On Sabbath Schools—Bro. R. T. Sanders.

On Prayer Meetings—Elder R. G. Hewlet.

On Religious Instruction of the Colored Population—Elder Jobe Harral.

On Temperance—Elder H. J. Smith.

On Bible Cause—Elder A. C. Caperton.

On Ministerial Education—Elder J. W. Lipsey.

On motion, the consideration of the subject of writing and publishing a history of the Association, etc., was postponed till the next session.

The report of General Agent of Army Missions was called for. Agent reported. Report received and adopted. [See appendix G.]

Financial Committee reported. Report adopted. [See appendix H.]

Appointed the next session of the Association with the Hernando Baptist Church, 1st District, Desoto county, Miss., usual time, Friday before the 3d Sunday in October, 1866.

Appointed Elder R. G. Hewlet to preach the Introductory Sermon, and Elder W. Dupuy his alternate.

On motion of Elder Jobe Harral compensated the Clerk with the sum of thirty dollars for his services, and ordered the printing of as many copies of minutes as the balance of associational fund will allow, and deposit the same for distribution with the firm of Messrs. Owen McNutt & Co., Memphis, Tenn.

RESOLUTIONS ADOPTED.

By Elder A. C. Caperton:

Resolved, That it is the sense of this Association that, as soon as the condition of the roads and mails in the State will justify it, the General Association of North Mississippi should be reorganized.

By Bro. T. H. Smith:

Resolved, That by the adoption of this resolution the churches of our Association are requested in their next annual letters, to state the number of their colored members, in order that the same may be observed in the table of general statistics.

The minutes were then read and approved.

A motion having prevailed to adjourn to the time and place appointed, the Moderator made some very appropriate closing remarks, after which brethren and friends, generally, united in singing a suitable hymn, giving to each the parting hand in christian love, while the falling tears from many eyes, and joyful countenances told, in language not to be misunderstood, of the strong, buoyant christian hope entertained of meeting in "That building of God, that house not made with hands eternal in the heavens," should they never more meet in another associational capacity.

W. Ovid Mabry, Clerk. JAMES DENNIS, Moderator.

EXERCISES ON SABBATH.

Ten o'clock: Prayer meeting in the Baptist Church, conducted by Elder J. L. Brown.

Eleven o'clock: By appointment of last session a very able discourse was preached by Elder A. C. Caperton, on Ministerial Education. Text: Jeremiah, 3d chapter and 15th verse—"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

At the same hour, preaching in the Presbyterian church by Elder H. J. Smith. Both congregations were large, orderly and intelligent.

EVENING.

Having partaken of refreshments (bountifully furnished for all in attendance) reassembled.

Preaching in the Baptist Church by Elder W. A. Anthony, and in the Presbyterian Church preaching by Elder Jobe Harral, from the 12th chapter, 22nd and 23d verses of Hebrews.

Sunday night, preaching in the Baptist Church by Elder R. G. Hewlet.

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G. Hewlet.

APPENDIX.

[APPENDIX A.]

REPORT ON PRAYER MEETINGS.

Prayer meetings are not only authorized, but positively enjoined in the word of God, and above all other means of grace, serve to keep alive and in active exercise that spiritual life which is the foundation of all christian character.

It is a fact worthy of serious remark, that professors of religion who can be induced to participate publicly, in a public prayer meeting, are almost always stimulated to zealous industry for the cause of Christ, and the salvation of their fellow men, that had not marked their previous history. And it is worthy of remark, also, that persons who absent themselves from such meetings, and will not participate publicly in them, pray but little, if at all, in their families, or indeed any where else. And persons who have been regarded as moral drones for years together, perhaps, after having been induced to pray in public prayer meetings a few times, have lost all their diffidence and reserve, and become the most active, zealous, useful and apparently pious members of our churches.

Prayer meetings may also be regarded as the nursery of the churches; because not only are they safeguards thrown around the young, who have just began to walk in wisdom's ways; but talents, that might otherwise have remained dormant and undiscovered, have been called up from their slumbers to adorn our pulpits, and lead many to a knowledge of the truth. Your Committee has seen the labors of some godly ministers to keep up such meetings, thus gloriously crowned with results that added to their own, and the joy of the friends of religion.

Prayer meetings have not only been productive of individual conversions by the manifest zeal and spirituality of those engaged in them; but some of the most wonderful revivals known in the history of the churches have grown out of them. The day of pentecost itself is a demonstration of this very point; for that day of triumph for the gospel, marked as it was by the outpouring of the holy spirit, and the conversion of thousands, was the result of a great and public prayer meeting.

In arranging the means of grace, God has commended them to us more directly, by establishing a very close analogy between such means and those employed by man in addressing the majority of government to procure any desired grace for its subjects. For instance, men meet together in a public manner, and publicly, but solemnly and respectfully, prepare a memorial to be presented with becoming humility and gravity; and it is expected that the meeting thus publicly held, and the number of which it is composed will give force to the petition; and while it is not pretended that a single prayer of faith, offered in private, is not heard and respected, and answered by our heavenly father; yet it is a remarkable fact, that our Saviour has encouraged the idea, that a petition offered in like faith, and backed by the force of numbers is sure to meet with prompt attention, and the prompt presence of the Saviour himself; for he has expressly declared that, "Where two or three are met together in my name, here am I in the midst of them." And just preceeding this declaration our Saviour says: "If two of you shall agree as touching anything that they shall ask, it shall be done for them."

The importance therefore of such meetings to religious progress and spiritual enjoyment, can not well be enhanced. We conclude, therefore, that it is the duty of all pastors, ministers and all christians to organize, attend, encourage and strive to perpetuate prayer meetings.

Respectfully submitted,

JOBE HARRAL, Chairman.

[APPENDIX B.]

THE BIBLE CAUSE.

It was about the Abrahamic dispensation or the third chiliasm of the world in which the first of this inspired volumn was given to the human family. Its first history is that it was written on tables of stone; which being of firm material, we may infer as a token perpetuity.

1st. The antiquity of the Bible, like some majestic cloud which is destined to cover the canopy of heaven, from horizon to horizon, it has moved on silently amid the clamor of every age. Its historical accounts go farther back than any other author has the power to reach; i. e., simply "in the beginning." Other books find themselves far this side of that period; in the midst of nation, warranting the events by which they are surrounded. Hesiad, Homer and Xenophon are too far subsequent to be compared.

2nd. Endeavors have been Made to suppress the Bible. No book has ever been so highly esteemed as the Bible. No book nor any other inanimate object has ever sustained the persecution that this volume has passed through. From the days of the tables of stone to the present, it never has been destitute of persecutors. It, like its followers, has gone to the stake and flames. The sciences of astronomy, mathematics, philosophy, and geology and others have exhausted their strength against this book, and have fallen harmeless at its feet. Truly may it be said of them, "him that they once persecuted they now preach straightway in the Synagogue." Perhaps, geology in a small degree. But geologists do not agree among themselves; and for this reason we cannot admit them as witnesses in their contradictory parts. Yet the Bible, admit all these, is like the many stars of heaven, the darker the night the brighter they shine. The scoffs of infidels, deists and others have been almost lost on the ears of intelligent nations.

3d. The Bible has claims on us. Whenever we receive a benefit we feel under obligations to the benefactor. The human family are truly said to sit in darkness withou this book. Our ancestors were destitute of civilization until they obtained this revelation from God. Skins were their raminent; caves were their houses; no schools; no poor houses; no asylums; no institutions. The Bible arose like the sun of righteousness, with healing in his wings. These are the fruits of the Bible. And now it has the following claims on us, viz: 1. That we should study its precepts. 2. That we should offer them to our fellow men. 3. That we should send this book to the uttermost parts of the earth. 4. That we should defend its truths forever and ever.

4th. The Bible has obscurities to us. Much of this book is not understood, and seems so strange to our limited intellects. Many hours of man's life is spent meditating on the hidden things that belong to God. How are the infantile race saved? What becomes of the heathen who dies without God's law? Why did an Omnipotent God permit sin to enter into the world? His power could have prevented it; his Omnicience foreknew it. When will the flood of sin cease to flow, this earth become purified and the millennial dawn to a troubled race? Why does not the Bible answer all these questions and a thous. and more? Why does it not tell us more about heaven, more about hell? Why does it not give a more definite account of the present employments of the

saints in heaven? God has not seen fit to answer these questions because they do not pertain to the salvation of the soul.

There are other obscurities which God never put in the Bible. These abound in king James' translation. They are from men and not of God. Our common version tell us in one place, that the Savior was crucified at the third hour, and in another at the sixth. See Mar. 15: 25, and Jno. 19: 14. The men who journeyed with Paul to Damascus heard the voice that spoke to Paul, and they did not hear it. See Acts 9: 7 and 22: 9. That God finished his work on the Sabbath day. Again that God rested from all his works on the Sabbath. These never were authorized by God, but are the discrepencies of men. Moreover men have darkened council by the introduction of disciplines, confessions of faith, prayer books, etc., while the Bible is the only true discipline confession of faith or prayer book. But we, as christians, owe it to the world as our unbounded duty to present this book in its purity to all intelligent beings. Therefore your Committee begs to submit the following resolutions:

1. *Be it resolved*, That the Cold Water Baptist Association recommend the speedy reorganization and promotion of the American Bible Revision Society.

2. *Be it resolved*, That our Clerk be requested to address a letter to the President of the said Society, making known our desire.

Respectfully submitted.

JNO. W. LIPSEY, Chairman.

[APPENDIX C.]

MINISTERIAL EDUCATION.

Your Committee to whom was refered the subject of the education of our ministry beg leave to submit the following:

We assume it as a point already settled among us, as a people, that those who are morally qualified and called of God to the ministry, need some special mental preparation for their work. God animates the hearts of his servants and impels them to his work; it is theirs to improve the faculties he has bestowed and impressed into his service. Knowledge, to the minister, is indispensible; that is, knowledge of God's truth, and the more he can command and apply of that truth, the more salutary and extended will be his influence. It is his to feed the people of God with knowledge and understanding. "That the soul be without knowledge it is not good." "My people are destroyed," says the Lord, "for lack of knowledge." God has commanded the minister to impart that knowledge; but how can he impart that which he has not received? He must obtain it. He is willing to do all he can, but he needs aid, material aid as well as mental direction. We are willing to aid him. Then let us shape our plan after the model of our Savior. Let us seek out and accept with gratitude all the talents he has bestowed upon his churches, and labor to enlarge in every possible way their usefulness. Let us keep constantly before us the questions, to what are his efforts to be directed? what does he aim to do? Called of God to preach his word, he wants to give himself the most ample preparation for that special work. His object is not to become a philological scholar, a popular writer, a professor of light literature, or a teacher of the fine arts. Proficiency in either of those lines of study is a thing in itself very desirable, but it can not be the aim of any steward of God duly impressed with the responsibilities of his office; nor should a course of preparation for the ministery be in any wise modified by a desire for success in any oblique direction.

The ideas that have hitherto obtained upon the snbject of ministrial education have been too confused and indeffinite, and the methods of study have been too general and comprehensive. Attempting to do too much we leave undone

the very thing most to be desired. The effort has been to cut too many garments after the same pattern, to cast too many minds into the same mould. Among those who have enjoyed the advantages of collegiate education too many have been required, regardless of the dissimilarity in age, pecuniary ability and mental endowments, to spend generally two years in preparation for college, and then four in college to obtain a classic education; and that being acquired they have been usually sent to the churches with less knowledge of God's word; and less moral fitness for their special work than they had when they began their studies. A classical education is in no wise to be despised, but, whenever practicable, greatly to be desired; but a man may be exceedingly classic and still be quite unprepared for his duties as a minister of Christ. A classical education is a general preparation for either of the learned professions or any literary pursuit, but a special fitness for nothing in particular. A man who has nothing more than a knowledge of general literature is as well prepared to practice law or medicine as to preach the gospel, but without further study he is not prepared to do either.

But, it may be said, that a man who has a classical education has an improved mind with which he can fit himself for the ministry. We answer, no more than he can for the law or any other profession. Admit that many with nothing more than a classical education, and a still greater number without even that have been able ministers of Christ, still that fails to prove that they would not have been more eminently so, and, that too, in a much shorter time, and with far less labor and expense, had they enjoyed from the first immediate and special instruction in the doctrines of the Bible. In other lines of study men are practical. The youth who expects to practice law or medicine, and who has not the time and the means to take both a general and special course of study, retrenches in the general course. Now, it is in the ministry as it is in other professions, success depends not upon general preparation for everything, but upon special preparation for the ministry. And the way to prepare a man for the ministry is to put him directly to the study of the Bible. Give him a knowledge of God's law and as much of other things as may be convenient, but above all, make him thoroughly acquainted with the duties of his own profession.

To state all in brief, let it be considered that the circumstances and conditions of those whom God puts into the ministry are now, and must always be very dissimilar. They vary with age, domestic relations, pecuniary condition and ability for acquisition. All should be improved as his circumstances will admit. By all means, let those whose condition will admit it, take an extended course of preparation, both literary and theological. He can't know too much. Let those whose means are less ample make themselves as thorough as possible in classic literature and theology, especially the latter. And let those whose condition will not admit of their attending school not dispair and suppose themselves to be vessels in which the master has no pleasure, but let them place themselves under private tuition and labor the harder; let them study all the branches of English literature, but especially theology.

Thus, brethren, by following the leadings of the spirit we will foster the talents Christ has bestowed upon his churches and extend the Kingdom of the Redeemer. For which let all pray. Amen.

Respectfully submitted,

A. C. CAPERTON, Chairman.

[APPENDIX D.]

REPORT ON RELIGIOUS INSTRUCTION OF THE COLORED POPULATION.

The Committee to whom was refered the subject of the Religious Instruction of the Colored Population, offer the following:

This is a subject of vast importance, notwithstanding the relations heretofore existing between us and them have been changed. Yet this does not release us from the obligation of giving them the gospel. They have immortal souls that must be saved or lost. Upon the churches rests the fearful responsibility of giving the word of life to this unfortunate race. If we have the spirit of Christ (and if we have not we are none of his) we will feel a deep interest for them, and labor for their salvation. The Saviour commands us to preach the gospel to every creature. It is high time to wake up on this subject, lest the blood of souls be required at our hands or found upon our skirts. In view of these considerations we urge the adoption of the following resolution:

Resolved, That the churches be recommended to attend to the religious instruction of the colored portion of their congregations in co-operation with their pastors, by preaching to them, at least once a month, and that they give the colored people a chance to contribute to the support of the ministry.

M. H. RENFROE, Chairman.

[APPENDIX E.]

REPORT ON TEMPERANCE.

HERNANDO, MISS., Oct. 14, 1865.

Your Committee appointed to write on the subject of Temperance would beg leave to submit the following report:

Temperance is regarded by Inspiration as one of the christian graces, and should adorn the character of every child of God. It commends itself to intelligent minds now, and has in all ages; hence, the oft repeated attempts of philanthropists to encourage it among men, and to eradicate intemperance by human efforts and human institutions.

In surveying the history of our race, for the last half a century, we see one society or organization after another has arisen and hurled its anathamas against the bulworks of intemperance; and each, in every succession, like its predecessor, has fallen to the ground without ever entering the citidel or making any material breach on its fortifications

We can all see and feel the desire that is now preying upon the body of humanity. And shall we not, as skilful physicians, seeing the remedies applied hitherto have signally failed, look to other means for a cure? The disease of intemperance grows out of the total depravity of the human heart; and I know of but one remedy which can be applied, and that is, the savory influence of Divine Grace. The hammer of Divine truth must break up the fallow ground that the seeds of the spirit may be sown; then will shoot forth from the hearts of men temperance, meekness, faith, love and all other kindred graces.

There seems to be a principle, deep seated, in human nature unregenerated, that rebels against foreign restraint, imposed upon the appetites and passions of men; and the impression on my mind is that most of the means which have been employed to hold in check and eradicate intemperance have but aggravated the disease.

The organization established by Christ and his apostles is eminently adapted to the wants and nature of man; and by complying with its demands he will not only be fitted for all the relations of this life; but will be qualified to enjoy the life that is to come, with all the intelligence which surrounds the throne of God.

If we then, as christians, really wish to see the beautiful flower of temperance flourish in the soil of every heart, and men temperate in all things, let us discard human institutions and build up the cause of Christ, as the only means whereby our race can be reclaimed from the ruins of the fall, and the earth once more be made to bud and blossom as the rose.

True religion alone is equal to the trying scenes which often occur in life. without its hallowed influence the passions of man run riot, dissipation rules the day, and intemperance with all its kindred vices, like a destroying pestilence stalketh abroad at noonday, making this world a pandemonium of darkness.

Let us then, my brethren, hold fast to our hearts that only hope of this world, the christian church. Let us love it, cherish it, pray for it, and work for it heart and hand, until through its influence, as instrumental, we may be enabled to overthrow the powers of darkness. Liberate our fellow beings from the thraldom of intemperance, and wheel back wayward humanity to the bosom of that God whose every impulse is love. Think not of ease or perfect happiness in a world in which we are assured the christian's life is a perpetual warfare. We need not expect, while pilgrims, more than an earnest of the joys reserved in heaven for the faithful. I know the heart panteth after happiness, as the ox for the water-brook; but the flower thereof, though it may spring forth on earth, yet smothered and contaminated by sin, drags out a miserable existence here, and will be perfected only when transplanted to that genial clime, where the fell monster never enters.

Respectfully submitted,

E. M. PARKS.

[APPENDIX F.]

TREASURER'S REPORT.

W. OVID MABRY, *Treasurer to Cold Water Baptist Association:*

Oct. 1864.—Remaining in Treasury in Confederate money	DR. $ 262 00	
Collection on Saturday, in Confederate money, to compensate Clerk for his services	55 00	
Public collection on Sunday, in Confederate money	1035 00	
		$1,352 00
	CR.	
Oct. 1864.—Paid to Elder C. B. Young, Agent for Army Missions	$1,297 00	
Clerk's fee	55 00	
Amounting to		$1,352 00
Remaining in Treasury		$0,000 00

Respectfully submitted,

W. OVID MABRY, Treasurer.

[APPENDIX G.]

REPORT OF GEN'L AG'T FOR ARMY MISSIONS.

Your General Agent for Army Missions offer the following report:

Oct. 1864.	DR.	
Received from Treasurer amount of public collection on Sabbath	$ 787 00	
Received through Elder J. W. Lipsey, from County Line Church	112 50	
Received of Treasurer from Elder M. H. Renfroe	175 33	
Received of Bro. D. R. Wall	387 00	
Received of Mrs. Ja's	5 00	
Amounting to		$1,466 83
	CR.	
By Amount of counterfeit	$ 25 00	
By Amount receipted for by Domestic Mission Board, Marion, Ala.	1,403 00	
Amounting to		$1,428 00
Remaining on hand		$ 38 83

Respectfully submitted,

C. B. YOUNG, Gen'l Agent.

P. S.—The difference between a portion of my report and the Treasurer's is thus explained: He reports the whole amount, while I have only reported the available amount, one third having been deducted.

C. B. Y.

[APPENDIX H.]

REPORT OF FINANCIAL COMMITTEE.

The Financial Committee report the following sums received from the churches for associational purposes:

From Hernando church	$ 5 00	From County Line church	$ 8 00
" Bethel church	8 00	" Philadelphia church	3 00
" Liberty church	3 00	" Union church	10 00
" Hopewell church	4 00	" Mt. Zion church	10 00
" Cold Water church	5 00	" New Hope church	7 25
" Corinth church	3 00	" Salem church	3 00
" State Line church	5 00	" Peach Creek church	5 00
" Pleasant Grove church	2 50	" Lebanon church	9 00
" Liberty Hill church	2 00	" Carolina church	2 00
" Ekron church	2 00	" Bynum Creek church	3 00
" N. Mt. Zion church	1 50	" Clear Creek church	5 00
" Chulahoma church	3 50	" Antioch church	5 00
		" Enon church	3 00

Amounting to $117 75

Respectfully submitted,

R. T. SANDERS, Chairman.

CORRESPONDING LETTER,

To the Religious Bodies formerly in Correspondence with the Cold Water Baptist Association:

DEAR BRETHREN: Appointed at the last session of our Association, held with the Lebanon Baptist Church, Sardis, Panola county, Miss., on the 13th, 14th, 15th and 16th of October, 1865, to correspond with you on its behalf, I address you this letter. We had quite an interesting and harmonious session. At present we number thirty-seven churches, but only twenty-three were represented. At the session mentioned we received into our Association four new churches, formerly a part of the Panola Association, that having been dissolved. In some of our churches we have had some glorious revivals, unsurpassed in the history of our Association; while others report coldness and barrenness, attributable, in part we presume, to a want of regular preaching during the war, as several of them suffered much in that particular respect.

The churches represented reported the number, in the aggregate, received by baptism the past associational year 293, by letter 62, and by restoration 6; 21 dismissions by letter, 61 exclusions and 28 deaths. Our number of members at present is about 2,800.

We appointed an Executive Committee and Domestic Mission Board, for the purpose of reviving Domestic Missions within the bounds of our Association; embracing the colored race as well as the destitute white in missionary labors.

The next session of our Association will be held with the Hernando Baptist Church, Desoto county, Miss., usual time, Friday before the 3d Sunday in October, 1866. We would be much pleased to see you reciprocate the desire upon our part to renew our corresponding relations, (as additional evidence of which we have appointed messengers to your next sessions,) by meeting these, your appointed messengers.

In conclusion we extend a cordial invitation to our brethren and friends generally, to meet with us at that time.

W. OVID MABRY,

On behalf of Cold Water Baptist Association.

STATISTICAL TABLE.

DISTRICTS		CHURCHES	COUNTY.	POST OFFICE	NAMES OF DELEGATES.	MINISTERS TO CHURCHES.	DAYS OF MEET'NG	Baptized.	Rec. by Letter	Restored.	Dism'd by Let	Excluded.	Died.	Total No.	
1st DIST	1	Hernando	Desoto	Hernando	J. Dennis, S. H. Forde, H. Dockery, R. T. Sanders.	S. H. Forde	4th Sab.	9	0	0	0	11	0	147	8
"	2	Bethel	Desoto	Elm Grove	J. A. Thornton, M. A. Thornton, G. L. Scott.	J. W. Lipsey	2nd Sab.	8	2	0	0	0	0	80	
"	3	Liberty	Desoto	Horn Lake	T. P. Manning, J. A. Smith, F. M. Mitchell.	T. P. Manning	1st Sab.	0	0	0	0	8	5	33	
"	4	Nonconnah, Ten	Shelby	Memphis	Letter sent—no Delegates.									41	
"	5	Oak Grove	Desoto	Hernando	No representation. No. of members in 1861.	J. L. Brown	3d Sab.	8	4	0	0	1	1	62	
"	6	Hopewell	Desoto	Arkabutla	J. L. Brown, M. H. Renfroe, W. Powell.									72	
"	7	Eudora	Desoto	Hernando	No representation. No. of members in 1860.									12	
"	8	Beech Grove	Desoto	Hernando	No representation. No. of members in 1861.									33	
2nd DIST	9	Holly Springs	Marshall	Holly Springs	Letter sent. No delegates.									43	
"	10	Centre Hill	Desoto	Centre Hill	R. S. Flinn, *W. S. Burton, *H. F. Buchanan.	J. Harris	1st Sab.	6	2	0	0	2	1	39	
"	11	Cold Water	Marshall	Oak Grove	No representation. No. of members in 1861.	J. M. Rogers	2nd Sab.	4					1	81	
"	12	Corinth	Marshall	Byhalia	No representation. No. of members in 1861.	J. Harris	3d Sab.						2	69	
"	13	State Line	Marshall	Byhalia	*J. Harris, *A. M. Dodson, F. Moseby, P. A. Bowlan.								2	31	
"	14	Clear Creek	Desoto	Olive Branch	Letter sent. No delegates.	C. N. Ray	3d Sab.	25	0	0	0	0	1	65	
"	15	Pleasant Grove	Marshall	Lamar	R. S. Flinn, *W. S. Burton, *H. F. Buchanan.	N. L. Wilson	4th Sab.	29	4	0	1	0	4	90	
"	16	Liberty Hill	Marshall	Holly Springs	No representation. No. of members in 1861.	N. L. Wilson	3d Sab.	3			1	1	1	54	
"	17	Ekron	Marshall	Watson	T. H. Smith, R. A. Moore, *A. F. Crook.	C. N. Ray	2nd Sab.	12	3	0	2	0	1	15	
"	18	N. Mt. Zion	Marshall	Byhalia	*D. B. Hillyard, R. A. Ragsdale, *J. K. P. Longston.	E. D. Miller	3d Sab.	1					2	60	
3d DIST	19	Chulahoma	Marshall	N. Mt. Pleasant	W. A. Anthony, J. F. Thornton.	J. W. Lipsey	4th Sab.	20	3	0	2	3	1	170	
"	20	County Line	Marshall	Chulahoma	Letter sent. No delegates.	N. L. Wilson	2nd Sab.	10	0	1	1	0	4	58	
"	21	Philadelphia	Marshall	Tyro	R. Sugg, *W. Wooten, *D. Lawman.	J. W. Lipsey	1st Sab.	27	3	2	0	17	0	132	
"	22	Union	Marshall	Wall Hill	W. H. Gant, R. P. Bowen, W. O. Mabry, W. Haynes, *J. Forte.	J. W. Lipsey	3d Sab.	7	3	0	5	1	3	106	
"	23	Mt. Zion	Panola	Sardis	J. J. Milam, G. A. Strickland, W. M. Harris.	H. J. Smith	J	1	0	1	0	3	4	68	
"	24	New Hope	Desoto	Finellen's X R.	C. B. Young, W. A. Jones, T. Jones, H. P. Burrel.	H. J. Smith	2nd Sab.	13	2	1	2	6	6	128	
"	25	Lake View	Desoto	Chestnut	J. W. Lipsey, J. G. Sandridge, R. H. W. Poag, *B. R. Chambliss.	H. J. Smith	4th Sab.	18	7	0	0	0	2	74	
4th DIST	26	Salem	Desoto	Looxahoma	J. Richardson, J. C. Broke, J. A. Lee.	C. B. Young	1st Sab.	19	1		0	0		79	
"	27	Peach Creek	Desoto	Senatobia	No representation. No. of members in 1860.	H. J. Smith	3d Sab.	1	0	0		1	1	146	
"	28	M'Iver's Creek	Panola	Peach Creek	H. J. Smith, J. G. Jackson, J. W. Hill.									83	
"	29	Lebanon	Panola	Panola	W. C. Maxwell, R. Granberry, J. L. Walton, G. Parnell.									86	
"	30	Carolina	Panola	Sardis	No representation. No. of members in 1861.									33	
"	31	Sunflower	Desoto	Como	J. D. Farley, D. R. Wall, J. Hays, A. W. Lowe.	J. B. Barry								50	
"	32	Good Hope	Coahoma	Stanfordville	A. Pasley, J. Terry, W. A. Hill.	R. G. Hewlet		19	3	0	2	8		60	
"	33	Moon Lake	Coahoma	Friar's Point	No representation. No. of members in 1858.	— Haywood		25	4		1			136	
"	34	Bynum Creek	Coahoma	Friar's Point	No representation. No. of members in 1851.			31	9	3		0	1	141	
"	35	Clear Creek	Panola	Water Valley	No representation. No. of members in 1859.									50	
"	36	Antioch	Lafayette		J. B. Barry.										
"	37	Enon	Panola	Pope Station	R. G. Hewlet, T. R. Williams, J. F. Moore.			298	62	6	21	61	48	2727	81
			Panola		J. S. Collins, S. Sparks.										
					S. Turner.										

*Absentees.

NOTE.—Some of the Churches failed to give their Pastors and regular days of meeting, and their Post Offices in their letters.—CLERK.

DISTRICTS.	CHURCHES.	COUNTY.	POST OFFICE.	NAMES OF DELEGATES.	MINISTERS TO CHURCHES.	DATE OF REPORT.
1st DIST						
" "	Hernando	DeSoto	Hernando			
48	Dallas					

STATISTICAL TABLE.

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Molly P. P. Reynolds

TABLE OF MINISTERS,

WITH THEIR POST-OFFICES.

ORDAINED.

James Dennis	
B. B. Buchanan	Hernando.
Jobe Harral	Hernando.
S. H. Forde	
T. P. Manning	Hernando.
C. B. Young	Hernando.
William Wooten	Sardis.
John Richardson	Chulahoma
W. A. Anthony	Chulahoma.
N. L. Wilson	Byhalia.
J. M. Rogers	Byhalia.
W. L. Coopwood	Olive Branch.
M. H. Renfroe	Olive Branch.
J. L. Brown	Arcabutla.
J. W. Lipsey	Arcabutla.
E. D. Miller	Fluellen's ✕ Roads.
John Harris	Holly Springs.
H. J. Smith	Oak Grove.
John Cheek	Senatobia.
Whitfield Dupuy	Friar's Point.
R. G. Hewlet	Bynum Creek.
J. F. Moore	
T. R. Williams	
J. B. Banny	

LICENTIATES.

Lewis Bell	Center Hill.
M. J. Vaiden	Halifax.
J. W. Echols	Senatobia.

NOTE.—There may be an error in regard to the three last mentioned in the ordained list, as to them all being ordained. I failed to receive the necessary information on that point, as well as upon that in regard to Post Offices.

Clerk.